

look much on your missionary map, it included twenty-five towns and villages, most of them of considerable size. We were out for nearly two months, but I do not propose to weary you with a journal of our daily work. Our first three halting places were at villages where mission schools have long been established. In such villages one may preach nearly all day, as there are always plenty of people standing or squatting around while the school examination is carried on under a tree. Our school-books suggest so many topics for religious conversation, that, between examining classes and talking to the friendly unlookers, five or six hours pass very quickly.

The village schools of our mission, even in the hands of non-Christian pundits, are an agency more valuable than many suppose. Their results in direct conversions to Christianity may have been disappointing, but this, at least, is accomplished by them. Those who are brought into contact with the mission school have ideas of Christianity very different from the distorted notions regarding it which generally prevail. The children who attend the schools know, perhaps, more of the events connected with the beginning of Christianity than they do of their own religion. The name of Jesus Christ is not to them, as it is to most villagers, only that of an English god. It seems to me, also, that there is a new moral sense in these boys to which we can appeal.

But even where there is no school examination to attract the people, we have no real difficulty in finding an audience. There are always plenty of men in a large village who seem to have nothing to do. No one, in fact, seems so thoroughly occupied with his own affairs as to object to an interruption by a stranger. Even the shopkeeper, whose trade

you put a stop to for a time by gathering a crowd in front of his place of business, politely offers you a mat as you sit down beside him. The men who do a hard day's work are the farmers; yet these, too, will gather round you on the way home from their fields and wells, and listen patiently as you preach in their dusty little 'bazars.' This scene is sometimes picturesque enough—a large tree in the centre of the village; under it a little group seated around a smouldering fire, every man with his head and shoulders wrapped in a dirty cotton sheet, only removed from his mouth when his turn comes to use the 'hubble-bubble,' over all, if the night be dark, the light of a lantern from our tent. The headman of the village may be there, and when an appeal is made to him as to the truth of what has been said, as likely as not the old man will reply, "Yes, it is all very good, but it is not our religion."

It is not easy to know how much they understand of what is said. Their ideas of sin and salvation are very different from ours. They have to learn that sin and holiness are not matters of eating and drinking. Those who do understand what sin is are surprised to hear of One who offers not merely to deliver them from its punishment, but to free them from its power. Their religion knows nothing of a Saviour. Their favourite divinities were not saviours but destroyers, and none ever promised to deliver their votaries from sin. The great truths and the wonderful promises of our religion have a marvellous power of attracting the sympathy of an audience. Speak of the life of Christ, of His love, and holiness, and power, and they are with you. Denounce their religion, and the contradictions and follies of their sacred books, and it is more than likely you will find some vigorous opponent.

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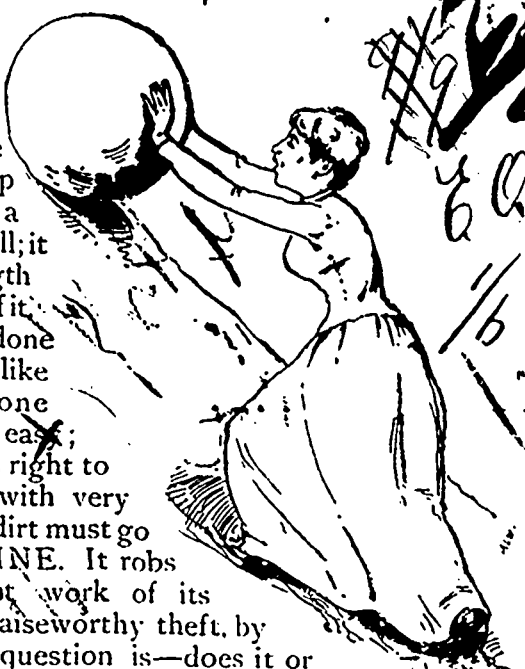
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Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. 158 JAMES PYLE, New York

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BRACONDALE Aug. 20th, 1889.

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